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THE MENTOR

PREHISTORIC MAN

By
CLARK WISSLER

DEPARTMENT OF SCIENCE AND HISTORY

VOLUME 8
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The Growth of Human Intelligence

THE rise of the spirit of man through the Old Stone Age cannot be traced continuously in a single race because the races were changing; as at the present time, one race replaced another, or two races dwelt side by side. The sudden appearance in Europe at least 25,000 years ago of a human race with a high order of brain power and ability was not a leap forward but the effect of a long process of evolution elsewhere. When the prehistoric archaeology of Eastern Europe and of Asia has been investigated we may obtain some light on this antecedent development. During this age the rudiments of all the modern economic powers of man were developed; the guidance of the hand by the mind, manifested in his creative industry; his inventive faculty; the currency or spread of his inventions; the adaptation of means to ends in utensils, in weapons, and in clothing. The same is true of the aesthetic powers, of close observation, of the sense of form, of proportion, of symmetry, the appreciation of beauty of animal form and the beauty of line, color, and form in modeling and sculpture. Finally, the representation and notation of ideas so far as we can perceive was alphabetic rather than pictographic. Of the musical sense we have at present no evidence. The religious sense, the appreciation of some power or powers behind the great phenomena of nature, is evidenced in the reverence for the dead, in burials apparently related to notions of a future existence of the dead, and especially in the mysteries of the art of the caverns.

All these steps indicate the possession of certain faculties of mind similar to our own. That this mind of the Upper Palaeolithic races was of a kind capable of a high degree of education we entertain no doubt whatever because of the very advanced order of brain which is developed in the higher members of these ancient races; in fact, it may be fairly assumed from experiences in the education of existing races of much lower brain capacity, such as the Eskimo or Fuegian. The emergence of such a mind from the mode of life of the Old Stone Age is one of the greatest mysteries of psychology and of history.

HENRY FAIRFIELD OSBORN

From "Men of the Old Stone Age."

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THE MENTOR · DEPARTMENT OF SCIENCE AND HISTORY
SERIAL NUMBER 198

LAKE DWELLERS' VILLAGE, VENEZUELA

PREHISTORIC MAN

By CLARK WISSLER

Curator of the Anthropological Department, American Museum of Natural History, New York City

MENTOR GRAVURES

THE PALACE OF THE NUNS, CHICHEN ITZÁ, YUCATAN — A CAMP OF PLAINS INDIANS
NATIVES OF TIERRA DEL FUEGO — LAKE DWELLERS
ESKIMO VILLAGE LIFE — HOPI INDIANS OF ARIZONA

NO one has succeeded in forming a satisfactory estimate of the earth's age, but we know that if the span of its life to date were expressed in years, or the number of whirls it has made around the sun, the figures would be far too great for comprehension. Again, though we know that the earth had reached a respectable maturity before living forms appeared, yet the years that have elapsed since this more recent event would also be realized with difficulty. That these living forms are as old as many of the rocks is demonstrated by the fossils deeply imbedded therein. In The Mentor's story of Prehistoric Animal Life, we were shown how relatively recent was the first appearance of mammals, and yet how many, many thousands of years ago it must have been. The subject of this number is a mammal, but strange to say he seems to be the most recent of all. In the history of living forms he belongs to present time; *i. e.*, his birth may be considered the most recent important event. One of the easy ways to comprehend these time-relations is to translate them into the language of the clock, that universal instrument by which every detail of modern life is arranged.

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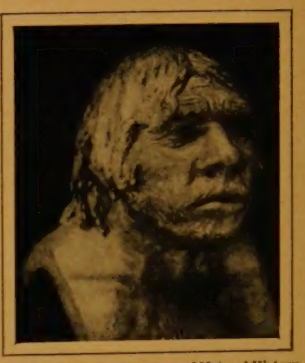
MAXWELL PARKER HIGH SCHOOL

Outline of Man's History

Culture Sequence	*Anatomical Sequence*
Historic Time 4000 B. C. to present time	Modern races of man
Neolithic Time 12000—4000 B. C.	Differentiation of modern types
Stone Age, or Paleolithic Time (The Cave Period) 12,000—125,000	Cro-Magnon man Neanderthal man Piltdown man
Pre-Culture Period 125,000—500,000	Heidelbergensis Pithecanthropus



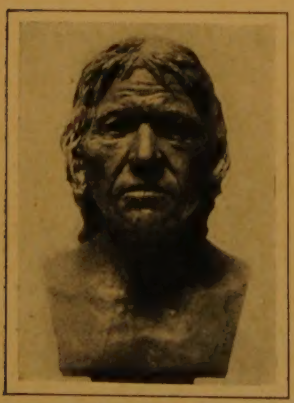
Courtesy American Museum of Natural History

RESTORATION OF NEANDERTHAL MAN

The Beginning of Life

Life is believed to have appeared in the Paleozoic Era of geological time, which is sometimes estimated as dating back more than seventy million years. Now let us imagine the whole of this mighty interval compressed into one round of the clock, or twelve hours. Suppose, then, that living forms appeared just after the stroke of 12:00 M. Then about 3:00 P. M. the simplest vertebrates would appear, but it would be fully 7:00 P. M. before reptiles were to be seen. Birds would begin to flit about at 9:00 P. M., but not until nearly 11:00 P. M. would the first mammal stalk forth. As to man, the clock would be just on the stroke of midnight when his birth was announced!

It may seen unnecessary to define the term "Man," but unless we do so some confusion may arise when we speak of the earliest known forms. When we think of man we usually mean a human being who possesses speech and some kind of culture, or civilization, and that is the sense in which the term is employed here. Though we have still much to learn as to prehistoric man, we are fairly certain as to the general outline of his history. The main headings in this outline are given in the above table. It appears that the beginning of culture lies in the early Stone Age, but that preceding this was a long period in which creatures with man-like bodies were roaming over parts of the Old World. So far we have no satisfactory evidence that they possessed a culture, hence scientists usually speak of them as the "precursors of man."



Courtesy American Museum of Natural History

RESTORATION OF CRO-MAGNON MAN

The Preculture Period

We may properly begin this lesson with these precursors of the Pre-Culture Period. So far in this period but two traces of man-like skeletons have come to light. The first to be discovered was part

of a skull and a thigh bone found in Java in 1892. Even from these few bones it was immediately apparent that the creature was neither man nor ape, but an intermediate form. The name *Pithecanthropus erectus* has been given it. Careful study of these bones by anthropologists, or those who investigate the origin and early history of man, has led to some painstaking reconstructions of the living form, one of which is shown in the figure.

The second discovery was at Mauer near Heidelberg, Germany, 1907. Here deep in a sand pit was found a lower jaw. Its massiveness and want of a chin, without reference to many other anatomical details, sharply differentiates this form from modern man (see picture). The type so represented is known as Heidelbergensis and sometimes as the Heidelberg Man. A restoration is shown in the figures. Geologists estimate the age of the stratum from which Pithecanthropus came at 500,000 years and that for the Heidelberg jaw at 250,000. Thus the latter is a much later form.

Courtesy American Museum of Natural History
PILTDOWN MAN

Since neither stone implements nor traces of camping places have been found in the geological strata from which these precursors came, we must consider them as without culture. As to speech we can be less positive, but it is clear that since culture is, in the main, knowledge handed on from one generation to another, the existence of speech is essential to culture, and, hence, that the absence of culture makes the existence of speech doubtful. In any case, the form of the Heidelberg jaw implies that the tongue muscles attached to it were not readily adaptable to speech.

In 1912 a new type of skull was found at Piltdown, England. Here again we meet with a chinless jaw, but in the same geological stratum with these bones were stone implements of a type previously discovered in France and known to be pre-Chellean, or the first culture of the Stone Age. Hence, with Piltdown man, human culture, or civilization, begins and has continued in unbroken sequence to this very hour.

Following this was, first, Neanderthal man and, still later, the Cro-Magnon type. As will be seen from the restorations, these are not so very different from what one may see in some types of mankind today, yet anthropologists can point out certain variations in form of bony structure that clearly distinguish them.

Courtesy American Museum of Natural History
PROFILE OF HEAD OF
PITHECANTHROPUS

Relation of Prehistoric Man to Modern Races

Just what relations these now extinct types of man bear to the modern races is still to be found out. So far most of the important discoveries have come from Europe, and so represent but a small portion of the earth. There is no evidence for man in America dating back to the early Stone Age, but there is reason to believe that he came here from Asia at about the time Cro-Magnon man appeared in Europe. The interior of Asia is considered the cradleland of man, from which he spread outward in all directions and developed the various types we have in the world today.

Since the most important thing about man is his culture, we shall turn directly to that subject. All living peoples whose histories are unknown to us, and all relics of cultures not directly connected with our own civilization, are spoken of as prehistoric, and sometimes as primitive. Since history does not begin until somewhere about 6000 B. C., and then applies only to countries bordering the Mediterranean Sea and the interior of Asia, we see that by far the greater part of man's career since the dawn of culture falls under the prehistoric heading. Here will fall all the facts concerning the natives of Australia, the Negroes of Africa, most of the Siberians, the wild tribes of the Philippines, natives of all the islands in the Pacific, and, lastly, all the aboriginal tribes of North and South America. But before considering the cultures of these large groups of mankind let us review the main facts as they are presented in the history of culture as a whole.

Courtesy American Museum of Natural History

NEOLITHIC MAN

The History of Culture

We saw how there was a progressive appearance of the different bodily types of man, and, in much the same way, we find also a sequential unfolding of culture. From the very first, culture seems to move forward by great inventions. In fact, the culture sequence in our table (on page 11) is based upon the successive inventions of chipped stone tools, polished stone tools, agriculture, bronze, and iron. Yet these ages are arbitrary divisions of time to assist us in comprehending the subject-matter, for in reality the culture of one period gradually passes over into the other. A more correct view of the history of culture may be had from the table on the opposite page, where the relative ages of a few epoch-making inventions are presented.

A close study of this table will give a new insight into the general history of civilization, or culture. The culture of man has been slowly built

Some of the World's Great Inventions in Chronological Order

According to Their Estimated Antiquity

Inventions.	Time of origin, counting from the present.
Use of steam power	200 years
Printing and gunpowder	1,000 years
The Great Religions—Buddhism, Judaism, Christianity, etc.	2,400 years
Development of commerce and navigation—Phoenicia	2,800 years
Use of iron—Assyria	3,500 years
Use of bronze—Mesopotamia	6,000 years
Use of copper—Chaldea	7,000 years
The horse domesticated—Turkestan	9,000 years
The ox domesticated—Turkestan	10,000 years
Agriculture and pottery—Asia Minor	12,000 years
Use of polished stone tools—Neolithic Europe	12,000 years
Bows and arrows—Asia	14,000 years
Harpoons and spearthrowers—Magdalenian Europe	18,000 years
Fine chipping of flint—Solutrian Europe	22,000 years
Beginning of art—Aurignacian Europe	32,000 years
Burial with offerings—Mousterian Europe	50,000 years
Use of fire—Late Chellean time	90,000 years
The hand ax of stone—Early Chellean time	100,000 years
Flint chipping begun—Pre-Chellean time	125,000 years
Precursors of man	500,000 years

The table printed above has been prepared especially for this number of The Mentor by Dr. Clark Wissler, in order to show the relative age of the various practical occupations of man. It is a condensed chart indicating the enormous sweep of years included in the development of the World's Work.

In studying this chart the reader may consider the vast span of half a million years under the following four divisions:

Pre-Culture Time extends from 500,000 years to 125,000 years ago
Paleolithic Time - - from 125,000 years to 12,000 years ago
Neolithic Time - - - from 12,000 years to 4,000 years ago
Historic Time - - - from 4,000 years to the present

Courtesy American Museum of Natural History

THE HEIDELBERG JAW

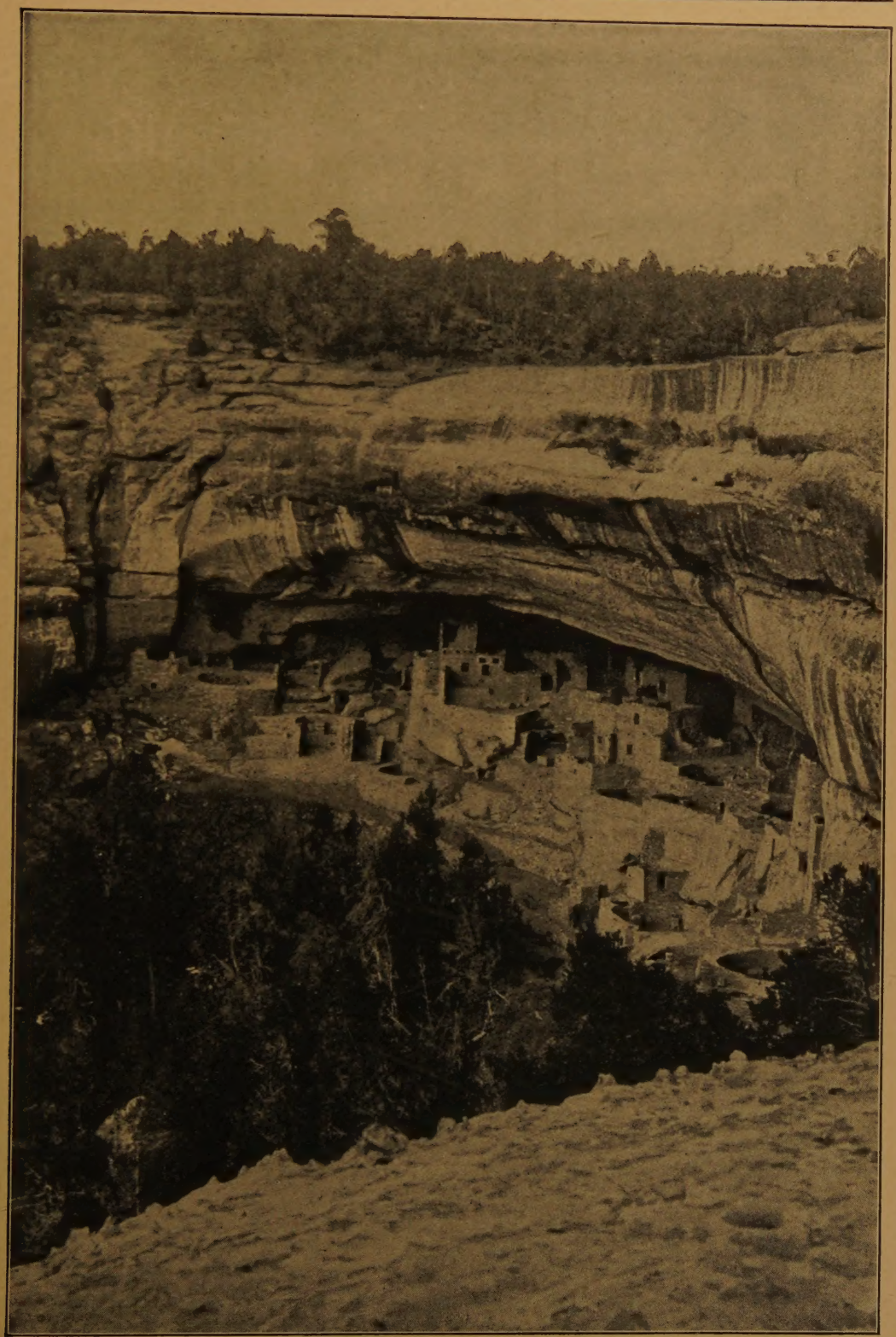
up by the accumulation of ideas together with technic of doing things. Each generation stands upon the experience of its ancestors from the first to the last. Thus a child can be taught the use of a match in a few minutes, while it took mankind ages to attain that result. This ready acquisition of knowledge leads to a speeding up of progress as graphically shown in our table. Note how surprisingly long man chipped at stone, but how relatively quick he passed from copper to iron. Then think how, in about ten years, navigation of the air has become an accomplished fact and how, within a lifetime, telephones and many other wonderful inventions have come into general use. Our table gives a clear view of the development of culture.

Development of Inventions

In dating these inventions we have taken the time of their earliest appearance in historical documents or archæological remains. All the earliest events, or those of the Stone Age, are based upon discoveries at the mouths of caves in western Europe, particularly in France, but most of the later inventions first appear in western Asia and vicinity, where history begins with Egypt, Babylon, etc. We cannot be sure that western Europe was the motherland of Stone Age culture and hence the direct forerunner of civilization, but the facts of Egyptian, Babylonian, and general Asiatic archæology make it reasonably certain that most of the later advances were made in that part of the world and that western Asia is the cradle-land of modern culture.

ENGRAVING OF REINDEER AND FISH

Upon a piece of antler from a cave in southern France. The design is believed to represent a herd of reindeer crossing a stream, and is of the Magdalenian Period



VIEW OF THE CLIFF PALACE
Mesa Verde National Park, Colorado

The Stone Age

Yet there are good reasons for believing that the Stone Ages of Europe are fairly typical of early and primitive cultures all over the world. In 1609, when Hudson landed at New York, the Indians were using chipped and polished stone tools as in Neolithic Europe; the Eskimos were using chipped arrow and spearpoints together with harpoons and bone-barbed heads strikingly like the Stone Age man of Magdalenian time; the Australians on the other side of the world were using simple chipped stone tools not unlike those of the still earlier Aurignacian time. It is thus clear that we can get a fair idea of early prehistoric man by studying some of the most distinctive primitive types still to be found in the outlying parts of the world. This we shall do by taking as our types the primitive peoples represented in the large illustrations and further characterized by the descriptive legends thereto.

Cave Life

But first let us see what the facts of European cave archæology teach us as to the earliest form of Stone Age culture. Reference to the table on page 11 will give a general idea of what to expect in the life of Paleolithic Man. It was, in the main, a simple hunting life; the bow had not been invented, but the throwing of spears seems to have been highly developed. Yet the most astonishing thing is the high level of art attained in one subdivision of the Paleolithic or Old Stone Age. The examples on page 6 will give you an idea of cave art. Of paintings there have been preserved to us only those painted upon the walls of dry caves, but there must have been many thousands upon the outer faces of cliffs and stones, long since weathered away. The drawing is often excellent. Some of the animals have long been extinct, such as the mammoth, yet these early artists have left us spirited pictures of them in characteristic attitudes. The horse and ox were then wild, and doubtless game animals.

Photograph by Donald B. MacMillan. From the *American Museum of Natural History Journal*

ESKIMO CHILDREN

Shoo-e-ging-wah and Megipsoo, playing with their pet puppy amid grass and flowers at Etah, Greenland

Though this is spoken of as the cave period, it is not to be understood that the people lived underground in caves. They lived along the sheltering ledges of rock lining the edges of deep valleys. It so happens that these rocky ridges are full of caverns, so that many times the people used the overhanging entrance for shelter. Farther back in the caverns are evidences to show that visits were made to their depths, and it is here that some of the finest wall paintings are found, but that the people lived in these dark nooks is improbable. The details of the fascinating story of life in and about these caverns can be found in the books of the subject.

Reproduced by permission of Charles Wellington Furlong

TYPE OF CANOE INDIAN, TIERRA DEL FUEGO

Lake Dwellers

The later man of the Neolithic period will impress one as somewhat more modern. One of his most distinctive types is the Lake Dweller, so called from his curious habit of living over the water in houses supported by piles. Though still in the Stone Age, he raised wheat and other grains, domesticated the sheep and the ox, wove cloth, made pottery, and, later on, began to use bronze tools. But not all Neolithic peoples lived over lakes, for their remains are scattered over the greater part of Europe, as well as parts of Africa and Asia. We happen to know more of the Lake Dwellers because many otherwise perishable objects in their dwellings fell into the waters where they were well preserved.

For later types of culture and men reference should be made to the gravure illustrations. The Stone Ages of western Europe and their main subdivisions are given in the table on page 11, from which the significance of the strange names used in the preceding paragraphs may be ascertained.

Prehistoric America

Now that we have followed the development of human culture from the earliest known period to the present, we may turn aside to inquire as to where America, or the New World, belongs. Everything here is prehistoric before 1492. Columbus and his followers found both North and South America populated by people now called Indians. These people had lived here long enough to become a distinct race and to develop forms of culture not to be found in the Old World. One or two of these cultures had reached the threshold of a Bronze Age, many of them possessed the characteristics of the Neolithic Age, while a few, a very few, remind one of the later subdivisions of the Paleolithic Age. In the

CASTILLO OF CHICHEN ITZÁ, YUCATAN

The Castillo is the loftiest temple mound at Chichen Itzá (Chitchen Itzá). The base of the pyramid measures 195 feet across, and the structure as a whole rises more than 100 feet

main, then, 1492 found them on a Neolithic culture level. The anatomical features of the Indians clearly relate them to Asiatics, whence it is practically certain that they crossed over from Siberia to Alaska at some remote period and gradually spread over North and South America. Just when this occurred we cannot say, but if the recent rapid progress in anthropological research in the United States continues, the problem will soon be solved. As the case now stands, it seems probable that the first Indian pioneers reached what is now the United States not later than Magdalenian time and perhaps earlier. From the table of subdivisions in the Stone Ages it may be seen that this was during the last stages of the Paleolithic Age. So far nothing has been found to indicate the presence of another race than the Indian or any of the early simple forms of culture found in western Europe. The term, New World, is thus quite appropriate, for man was already old in culture and his body molded on modern lines before the American continents were peopled. No such primitive forms as Neanderthal and Piltdown man have ever been found here, but all the sketches known, however old, belong to the Indian race. These first settlers were hunters and fishers, but plied these trades with stone and bone implements and with the aid of dogs. It is not likely that these first comers had bows and arrows, but used the spear-thrower instead—at least the remains of such a people have been found in the rocky canyons of Utah. Later came the bow and arrow. And so began the development of Indian Neolithic culture, for the line of communication with the primitive mother country was so long and vague that the aboriginal colonists were left to their own devices. By 1492 they had made many advances in agriculture, weaving and metal work, giving the Old World corn, tobacco, potatoes, tomatoes,

CHICHEN ITZÁ

The Iglesia, or Church

Panorama of the ruins of Chichen Itzá. In the foreground at the left are the Nunnery buildings, the smallest, the single-roomed temple; in the background and a little to the right is the Castillo with its lofty stepped pyramid, while immediately to its left is the Ball Court Group of ruins including the famous Temple of the Jaguars. Two cenotes, or cenotaphs, are shown, the Grand Cenote at the right of the center and a second in the extreme central background.
The tops of the ruins of Chichen Itzá rise above the tree tops of a forest which everywhere gives rich color to the plain. The function of the various buildings is thought to have been mainly religious. The names given to the ruins serve only for convenience in description; they may not be appropriate.

cocoa, peanuts, beans, hammocks, and more than a hundred other useful things. Thus, while we have still much to learn as to the origin of the Indian, we can be certain of the main outlines of the story and his approximate place in the chronology of world culture.

Subdivisions of the Stone Ages

NEOLITHIC. Stone polishing. Agriculture, domestication of animals, use of copper and possibly bronze.

PALEOLITHIC

8. *Azilian-Tardenoisian.* Drawing and painting almost disappear. Some conventional designs, however. Stone chipping declines further.
7. *Magdalenian.* Flint chipping declines, but skilful use of bone. The harpoon, the spear-thrower, and the lamp. High art development, finest cave paintings.
6. *Solutrean.* Finest flint chipping. Painting seems to have lapsed. Good carving in bone.
5. *Aurignacian.* Paintings upon cave walls, etchings, carvings, now appear. Skilful shaping of small flint tools.
4. *Mousterian.* Beginning of fine chipping (similar to American arrowheads). Use of bone implements developing. Appearance of burial with offering for the dead.
3. *Acheulean.* The hand ax (*coup de poing*) highly developed. Refinement of all previous stone forms.
2. *Chellean.* Advance in art of chipping flint. Traces of camp fires.
1. *Pre-Chellean.* Chipping of flint into rude scrapers and knives.

SUPPLEMENTARY READING

THE MIND OF PRIMITIVE MAN - - - - - - - - - - - - - - - *By Franz Boas*
PREHISTORIC MAN AND HIS STORY - - - - - - - - - - - - *By G. F. Scott Elliot*
A Sketch of the History of Mankind from the Earliest Times.
NEW INTERNATIONAL ENCYCLOPEDIA. See Article "Man."
MODERN MAN AND HIS FORERUNNERS - - - - - - - - - - *By H. G. F. Spurrell*
MEN OF THE OLD STONE AGE - - - - - - - - - - - - - *By Henry Fairfield Osborn*
ANCIENT HUNTERS AND THEIR MODERN REPRESENTATIVES - - - - *By W. J. Sollas*
RESEARCHES INTO THE EARLY HISTORY OF MANKIND AND THE DEVELOPMENT OF CIVILIZATION - - - - - - - - - - - - - - - - *By Edward Taylor*
THE AMERICAN INDIAN - - - - - - - - - - - - - - - - *By Clark Wissler*
An Introduction to the Anthropology of the New World.

*** Information concerning the above books may be had on application to the Editor of The Mentor.

THE OPEN LETTER

Just as we were getting the present number of The Mentor ready for the press, we received a most interesting report from Dr. Wissler concerning some recent results of excavation work in the ancient Pueblo ruin in Aztec, New Mexico. The news of this came from Mr. Earl H. Morris, who represented the American Museum of Natural History in the expedition. The work was begun at the suggestion of Mr. H. D. Abrams, the owner of the property in which the ancient ruins were found, and the work is being financed out of the fund supplied by Mr. Archer M. Huntington for the work of surveying the Southwestern States. Mr. Morris's early discoveries in New Mexico created a great stir, and his Aztec palace ruin became widely known as the "First American Apartment House."

* * *

It appears now that during the past few weeks the party came upon a new section of the ruins in which they found several rooms filled with sand and debris, but in perfect condition and just as left by their occupants. The ceilings were intact and various objects left by the inhabitants lay scattered over the floor. Everything had been preserved by a fine layer of dust which had sifted over all, and, in some cases, had completely filled the rooms. Mr. Morris sent the following account of these discoveries to Dr. Wissler:

"In the second-story chambers there was a large accumulation of dry refuse. One of these yielded some excellent specimens of textiles and a burial with wrappings in a very good state of preservation. Above the refuse in the other room there was, upon the fallen third floor, a surprising number of stone implements, several bone tools, some beautifully worked wooden boards, seven coiled basket plaques (three well preserved), and a digging implement with handle of wood and blade of mountain sheep horn.

"In the refuse beneath this layer we have, to date, found the burials of five children (three with wrappings perfectly preserved), four baskets in excellent shape, a wooden dipper, some beads and various odds and ends. Three-fourths of the deposit is still to be gone over. The outer covering of the wrapped bodies is particularly interesting. Each body was placed upon a rush mat. Then the sides were folded inward and one doubled upward. The whole was then tied into a long package, with cord or yucca strips. As yet I have not opened any of the bundles, so do not know what the interiors may contain besides the bones. These finds certainly are important. They are different from anything we have previously uncovered."

* * *

The excavations of the Pueblo ruins have attracted so much attention that Aztec is now becoming quite a resort for visitors. It is reported that there were more than 1,200 persons that visited the Aztec ruins during the present year. The great Pueblo ruin, with its 300 square feet of area and its 400 or more rooms, is a wonderful sight to behold. The expedition has been pushing the work rapidly, and the greater part of the ruins are now uncovered so that visitors may walk over the tops of the massive walls and look down into the chambers.

These walls are about three feet thick and built of dressed sandstone. They must have been carried piece by piece by the hard-working builders from the quarries—the nearest of which is nearly 2½ miles from the ruins. We say that they must have been carried because these prehistoric people had no beasts of burden of any kind. The cedar logs, which are eight to twelve inches in diameter and hold up the floors and ceilings of the rooms, must have also been conveyed from a considerable distance because no such trees grow in the immediate vicinity of Aztec, nor are there any indications that they ever have grown there. If, however, one follows the course of the Animas River toward its source in the mountains, he will, after a journey of 100 to 150 miles, reach an old forest where large cedar trees grow. This river passes within a short distance of the ruins and it is the conclusion of the members of the present expedition that the ancient builders of the ruin journeyed to the forests miles above and rafted these huge logs down the stream. As they lived in the Stone Age, and had no metal tools, the logs must have been worked with stone axes. Their ends are cut smooth and square and one can still see the marks of the stone tools on their surfaces. It is a wonderful work that the Expedition is doing, and the results are so rich and amazing in character that there is a constant inspiration drawing the workers on. A whole ancient civilization, revealed in most of its essential characteristics, may be uncovered to our eyes before the present expedition finishes its work.

W. D. Moffat

EDITOR

ONE

THE Egypt of America is the name often used for Central America, and a very good name it is, for here was once the greatest culture the Western World produced. To this and its originators, the name Maya is given. Yet, this culture did not stand alone as a unique development, for, in the whole stretch from northern Mexico across Panama and down through the Andes of South America even as far as Chile, there are abundant evidences of high cultures, some of which must be far older than that of the Maya. The two best known in popular literature are the Inca of Peru and the Aztec of Mexico. These were the last and hence were the cultures overthrown by the Spaniards under Pizarro and Cortez. The Maya may thus best serve as the type. They represent a people beginning the use of copper and gold, developing writing, sculpture, and architecture.

The center of Maya culture was in what is now known as Yucatan, though it extended over into the modern states of Honduras and Guatemala. Like all great cultures, it developed cities of which more than twenty have been discovered to date. Some of these are in a fair state of preservation and consist of temples and similar buildings carefully planned and assembled. There are also many large stone monuments bearing inscriptions and carvings in low relief. Some progress has been made in deciphering these, at least the dates can be read and placed in our calendar system with reasonable certainty. The principal cities are known as Tikal, Palenque, Copan, Naranjo, Piedras Negras, Altar de Sac, Tzendales, Yaxchilan, Quirigua, Seibal, El Cayo, Quen Santo, Chichen Itza, given in the order of their origin. The most recent of all is the famous Chichen Itza near Merida, Yucatan, one of whose architectural masterpieces is shown here. The earliest positive date at Tikal, presumably the oldest city, is about 214 A. D., but the city was evidently of fair age at that time. Just when Chichen Itza was abandoned cannot be ascertained, but it was not much later than 1442 A.D., or just before the arrival of Cortez in Mexico. Thus, some twelve hundred years must be allowed for the course of Maya culture, at least, but its beginning is surely before A. D. 214.

The main group of buildings at Chichen Itza covers about a square mile, but there are many smaller outlying structures. The walls are of white limestone blocks, quarried nearby. The ancient builders seemed to have understood the art of making mortar for setting the stones. As in most Maya cities, the plan is for buildings to enclose courts, but the most distinctive temples are raised upon pyramids. The best descriptions of the several buildings are to be found in the writings of Stephens and Holmes. One of the largest buildings is the so-called "Palace of the Nuns," because of its fancied resemblance to a nunnery. It is about 100 feet long and contains many rooms. Among the temples, that of the Tigers is the most distinctive, though not so imposing as the "Castillo," which stands upon a pyramid 75 feet high and is reached by a stone stairway with a carved balustrade representing serpents. Finally, there is the famous "Tennis Court"– a long enclosure about 275 by 125 feet. The walls are of solid masonry averaging 30 feet in thickness. Their inner faces are covered with sculptures in low relief and highly colored. In each side wall about 20 feet from the floor is a large stone ring. The belief is that a kind of ball game was played here.

In addition to being writers, great astronomers and artists, the Maya were skilled in the weaving of fine cloths and the casting of gold. They have left us many inscriptions upon the walls of buildings and monuments, but so far little can be deciphered save the dates. Natives speaking a Maya language still live in the country, but they are of lowly culture and have scarcely a tradition of the former period of greatness. It is probable that they are not the descendants of the cultured Maya, but a branch of the stock that never rose from its original primitive state.

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PREHISTORIC MAN

The Last Remnants of Stone Age Culture—The Fuegan as a Type

TWO

IT is important to know that the most primitive cultures in historic times are found in the most out-of-the-way corners of the earth. Look at a map of the world on a globe. Asia stands as a great central mass around which the other continents radiate. The most distant points are then the tip of South America, the little island of Tasmania just below Australia, and the lower end of Africa. Assuming that man arose in Asia, he had a long journey to these last points on the outward trail; but when he finally arrived there, he could go no farther and the only neighbors he had were those behind. We infer that man reached these isolated nooks in the earlier stone ages, because as late as historic times the culture of their survivors was on the same primitive level as seventy thousand years ago. The Tasmanians long ago succumbed to the pressure from behind, the Bushmen of South Africa are all but gone, while the Fuegan at Cape Horn is making a feeble effort to adopt a civilized mode of life. Thus the Fuegan becomes the most available example of this type. The attention of anthropologists (students of human history) was first called to the similarities between the Tasmanians and Fuegans by the appearance of their weapons, tools, etc., in museum collections. For example, neither they nor the African-Bushmen tried to clothe themselves, but merely hung around the neck a piece of skin which could be shifted according to the direction of the wind. Neither made vessels for cooking but prepared food by slight singeing and burning in an open fire. Again, each made a simple basket or bag with the same peculiar stitch, simple and primitive, but not found in other parts of the world. There are other similarities, but this is a good example. They but indicate the argument that can be made for taking these last survivors of a dim past as fairly typical. One curious trait is that dogs are trained to assist in fishing. They swim out and by barking drive the fish in towards the fisherman, who spears them or takes them in rude nets.

The Fuegans were first described by the great Darwin, who accompanied an exploring expedition to Cape Horn. His scientific interest led him to see the primitive position of these people, and his remarks about them gave them at once a permanent place in literature. We give here a brief outline of their culture, dwelling chiefly upon the things that are strictly their own and not found among other peoples.

The Fuegans are in the main a seacoast people, living upon fish and other sea food. Immense heaps of shells abound in their country, the accumulations of ages and ages of fishing and feasting. They used crude bark canoes, in some of which fires were kindled upon hearths of earth. They went almost nude, even in winter, for travelers used to picture them tramping through the snow bare-footed. Their dwellings were crude lean-to shelters, closed on the side facing the wind. Their weapons were simple; they made some use of the bow, but not of the famous bola with which the Patagonian of the mainland is so adept. Their efforts at stone tools scarcely rose to the Neolithic level and attempts at ornamentation of any kind are all but absent. Of course, they made no pottery, but could on occasion make passable baskets.

They had a language of their own, but little is known of their myths or beliefs. Their life is so primitive and empty that few students have been attracted to it.

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NORAMIC GROUP IN THE AMERICAN MUSEUM OF NATURAL HISTORY
BY HOWARD McCORMICK AND MAHONRI YOUNG

HOPI INDIANS OF ARIZONA

PREHISTORIC MAN

The Heirs to the Cliff-Dwellers, the Hopi

THREE

FEW things have so stirred the imaginations of our people as the discovery of the cliff-dwellings in the mighty canyons of Utah and Colorado. Nothing was known of these ancient Cliff-Dwellers before 1890, but since that time many explorers have been at work unraveling their history. Though we have still much to learn, the main outline of their story is clear. We cannot tell exactly when they appeared on this plateau, but it must have been more than eight thousand years back. The first of these people had no bows, but used a spear-thrower like Magdalenian man some 18,000 years ago. Later we find the bow in their ruined homes. Almost from the first they practised some agriculture, made fine baskets, and wove simple fabrics. Later on, they became potters as well. Their picturesque little stone and adobe houses perched upon the edges of dizzy heights, show considerable architectural skill. They had no metal and no domestic animals, save the dog. Long ago these houses of the Cliff-Dwellers became tenantless, but there still live in New Mexico and Arizona many village Indians known to us as Pueblos. That these are direct blood relatives of the old Cliff-Dwellers is doubtful, yet we can be sure of one thing, viz., the culture of the Pueblo Indian is based upon that of the Cliff people. The similarities in their houses, their pottery, weaving, costume, etc., are too close to be explained as accidental. It is true that the Pueblos do not live in cliffs, their country being open and less broken by deep canyons, but still they often set their great village houses on a promontory or just at the foot of a towering wall. The two best examples of this are Acoma and the Hopi village of Walpi.

The illustration presents a remarkable life-size reproduction of Hopiland by Messrs. Howard McCormick and Mahonri M. Young for the American Museum of Natural History. The foreground represents the Hopi at home on one of the roof terraces of their Pueblo dwelling. We see a young mother with an infant in its cradle or carrier, other women at work making pottery and baskets, while a young girl is amusing herself as an observer. Here we see not only the general appearance of these people, but their style of costume, their method of sitting, and their various homely arts. One of the men is weaving a blanket on a loom stretched on the side of the house. Among the Hopi the men do the weaving while the women are the potters, the basket makers, and the housekeepers. The men also do the work in the fields where they cultivate corn, beans, etc.

The walls of the houses are made of adobe or blocks of sun-dried brick. Sometimes, however, stone is used, as may be seen in part of the illustration. In such case, they are usually held together by mortar. The outer surfaces of the walls are plastered over with white earth which makes them look clean and cool in the bright sunshine of the Southwestern country. The roofs to the buildings are flat and made of logs and beams as shown in the picture. In prehistoric times the fire was usually built in the middle of the room and the smoke allowed to find its way out as best it could, but in historic times it has been the custom to build fire-places and chimneys. The top of the chimney usually consists of an earthen pot from which the bottom has been broken. In former times all the houses were entered from their roofs. This necessitated a constant use of ladders. This was probably a source of protection, since, after the Hopi had mounted their roofs and drawn up their ladders, it would be difficult for a marauder to reach them.

At present there are six towns in the Hopi country, all built upon rocky heights as shown in the picture. The total population of these six villages is about 1,600. One curious fact is that the Hopi proper speak a language that is known as Shoshonean, that belongs to the wild Indian tribes of the Rocky Mountain Region and also to the ancient Aztec of Mexico. On the other hand, the other Pueblo Indians of the Southwest speak several different languages in no way related to the Shoshonean.

Like all the other Pueblo Indians, the Hopi have very elaborate and spectacular ceremonies. The best-known of these is the Snake Dance. This ceremony lasts several days and has for its object the propitiation of the powers of nature that make the crops grow. The most spectacular part of the performance is that in which the priests pass through the village carrying live snakes in their mouths which they drop over the mesa walls so that they may return to the powers of the under world bearing the good will and messages of the people. While this is the most spectacular ceremony, it is only one of the many elaborate and important religious procedures of this interesting people.

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PREHISTORIC MAN

The Wandering Indians of the Western Plains

FOUR

THE Plains Indian is to most people the only Indian. When the average man thinks of an Indian, it is the feather-decked, almost nude warrior of our Western plains. He is the one that wore the picturesque buffalo robe and on occasion the hair-fringed shirt, who lived in a skin tipi (tepee), and in historic times was a great horseman. He was a typical roving hunter, living chiefly upon the buffalo. Before the horse was introduced he traveled on foot and packed his baggage upon curious triangular frames of poles drawn by dogs. Spirited pictures of these may be seen in Catlin's books. The frame is called a "*travois*." After horses came into use a large *travois* was made for them.

The tipi, or dwelling, costume, hair dress, etc., of these Indians need not be described since it is, in the main, the present conventional costume of Indian art. The most typical Plains tribes were the Blackfoot, Crow, Cheyenne, Dakota (Sioux), Arapaho, Kiowa, and Comanche. There were many others, more than thirty, in fact, but all less typical than the preceding; hence, our descriptions will apply only to the tribes designated above by name. They were not agriculturists and rarely attempted pottery. Their tools were of bone, horn, and wood, rarely of stone. They did not weave, but used dressed skins for all purposes. It has often been said that these Indians lived entirely upon the buffalo, they were housed and dressed in his skins, sewed with his sinews, made their tools and weapons of his horns, hoofs, and bones, and finally, ate his flesh.

The beadwork of the Plains women is famous. Large collections of this may be seen in museums. The designs are all geometric and highly original. There is not the least difficulty in distinguishing them from the work of other peoples. Before these beads were brought in by trade the same designs were formed of porcupine quills ingeniously laid on the surface of moccasins and other objects.

Like other Indians, the Plains man had a finely developed poetic attitude toward nature. He had a rich mythology in which are some of the finest of tales. Among the best known are "The Woman Who Married a Star," "The Twin Brothers," "The Children Who went to the Sky," "Blood-clot," and "Scar-face." In matters of belief, they held that a universal power pervaded all things, but also believed in particular spiritual beings as the Great Buffalo, the Sun-man, and the Thunderbird.

Politically, each tribe was independent. Internally, the control rested essentially in the council of elders, though certain individuals were recognized as chiefs, or leaders. Inter-tribal plundering was the order of the day, and parties of young men were constantly going out to steal horses and perhaps take a scalp. But with all this there was no systematic war.

None of the Plains tribes can be said to be extinct. On the contrary, some of them, like the Dakota and the Blackfoot are apparently about as numerous as ever. But the hunting days are over; they now live by farming and stock raising and send their children to school. A large number of their young men rendered valiant service in France.

Some of the most distinguished historical characters in Indian history belonged to the Plains. Among the best known are Sitting Bull, Crazy Horn, Red Cloud, and Chief Joseph. These tribes were great warriors, but probably inferior to the Iroquois and other eastern tribes that figured in Colonial wars. Their wars belong to the period following our Civil War when the real settlement of the Great West began. The last great struggle was in 1892–93 when a new religious movement swept over the Plains usually called the "Ghost-Dance Religion." This revival taught that the god of the Indian was about to return and sweep away the oppressing white race, restore the Indian to his happy free life of buffalo days. Some of the tribes organized for an armed crusade, resulting in a decisive engagement at Wounded-Knee Creek, South Dakota. This defeat blasted the last hope of the Indian for freedom and started them on the road to assimilation and extinction.

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PREHISTORIC MAN

The Lake Dwellers—The Indians of Maracaibo as a Modern Type

FIVE

THE Lake Dwellers of Europe are justly famous. Though they were unknown to history, the water of lakes and bogs preserved the story of their lives. The remains of pile-dwellings erected in the shallow waters of the lakes of Switzerland were discovered in 1853. This stimulated archaeological investigation so that in a short time many thousand of such villages were discovered in Switzerland alone, while elsewhere in the lakes of Italy, Germany, Belgium, and even Ireland, many more came to light. The earliest of these remains belong to Neolithic time and the latest almost reach the Iron Age. Yet, from the first these people had mastered agriculture, weaving, and pottery. As may be expected, they made good canoes by hollowing out logs. In the middle period of their history the ox, horse, sheep, goat, and dog appear, showing that the whole art of domesticating animals was then known. Thus, we are able to say that lake-dweller culture in Europe began some twelve to fourteen thousand years ago, and survived about to the days of Rome, or about ten thousand years.

Different names are given to the lake-dwellers: those of Ireland and Scotland are called *crannoges* and those of Italy, *terramare*. The name *crannoge*, however, is usually applied to a particular form of structure, the prevailing type in the British Isles. In this type an artificial island is made, by enclosing a fill of piles and upon this erecting a house. The true lake-dwelling, however, stood above the water upon piles, as in the illustration.

A study of the charred sections of houses so far uncovered in the lake mud indicates that the buildings were rectangular, with walls formed by twining sticks and other pliant materials about upright posts and plastering the whole with mud or other mixtures. The roofs seem to have been of thatch. The floors were formed of layers of poles or split logs, extending outward to form a platform or kind of porch. Access to the shore was by bridge or canoe.

We have even some idea as to the appearance of these ancients. They were the ancestors of the Celtic or Alpine peoples of later time—the Central European. We can, therefore, guess that they were rather heavy of body, with hair a chestnut brown, and eyes of similar hue. Their heads were rather round. Where this race originated we do not know, but it seems to have come into Europe along the Danube and wormed its way westward to the outermost parts of Ireland and Scotland.

So far we have been considering only the Lake Dwellers of Neolithic Europe. In later times, people have been found occupying pile-dwellings in many other parts of the world. They may be encountered in India, parts of Africa, the Philippines, and the Malay Islands, and finally in South America. When the Spaniards first visited the northern coast of this continent they found such great numbers of lake-dwellings around Maracaibo, Venezuela, that they called the place "Little Venice," or Venezuela.

We have chosen a scene from one of these as the type. Practically all the structural details of these modern Maracaibo dwellings agree with the restorations of ancient European lake-dweller buildings. Here we see the numerous piles, the butts of which are still standing in Swiss Lakes. The houses are rectangular and the walls formed of a kind of wattling. However, it does not follow that these people are descendants of the Old World Lake-Dwellers or that the idea of a pile-dwelling was brought here in some mysterious manner, for wherever such dwellings are found, they have much the same form. In fact, there is but one general way in which such a structure could be formed within the limits of primitive materials.

The Maracaibo Indians had a culture comparable to the Neolithic Lake-Dweller of old. He knew how to make stone by polishing, his women were fair potters, and wove garments upon simple frame looms, and he himself was a skilled boat man. Otherwise, he lived like other South American Indians.

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GREENLAND ESKIMO MAKING WINDOW OF SNOW HOUSE.

GREENLAND ESKIMO VILLAGE SCENE.

THE Eskimos are one of the most interesting races. By their culture they show how human life may be adapted to very adverse climatic conditions, and by their cheery temperaments how superior the inner life can be to outward depression. The Eskimos are an important division of the native inhabitants of North America.

All the Eskimos speak the same stock language. While there are some differences in the cultures of the tribes they all have much in common. The Eskimos are a seacoast people not so much from choice as necessity. During the long winters the only certain food supply is the common seal that lives under the shore ice. Consequently, the Eskimos must camp out upon the ice where the seals can be caught. Yet the skin of this seal is not suitable for winter clothing; for that they must depend entirely upon the wild reindeer, or caribou. These live inland and can be hunted during the short summer. Consequently, we find the Eskimos shifting inland for a brief summer hunt and then back to the sea for the long winter of short days and bitter cold. Even in midwinter it is often necessary to shift their camps to fresh sealing grounds.

Everyone knows about the snowhouse, the universal winter dwelling, but few realize that it is the only form of house possible to the shifting life of these people. Its construction and method of heating and ventilating are remarkably ingenious, as are many other arts peculiar to this people. When summer comes the roof of the snowhouse softens and falls in. For a time it may be replaced by a cover of skin, but eventually the family moves into a little tent of sealskin.

The exact number of Eskimos now living is not known but still can be fairly estimated. Those of Greenland are under Danish control and are estimated at 11,790. The Central Eskimos are for the most part in Canadian territory and number about 4,757. According to the United States Census there are in Alaska 14,087, and those in Siberia are estimated at 1,200. This gives a total population of about 31,824.

Of the several divisions of the Eskimos, the most typical are the Central or those residing around Hudson Bay. The Eskimos of Alaska have mixed somewhat with the Canadian Indians and those of Greenland have taken on a good many characteristics of the Danish settlers. It is therefore around Hudson Bay that we find Eskimo culture at its best. The most characteristic traits of this culture are the use of dog sleds for travel and transportation, travel by water in boats made of skin, the use of snowhouses in winter, and ingenious methods of capturing seal, walrus, whale, and other sea mammals by means of harpoons and floats. Houses are heated and food cooked in kettles of stone hung over lamps burning seal oil. There is practically no wood in the country except such random pieces as may be cast up by the sea so that most of the objects used in daily life are made of bone and ivory. There being practically no edible plants, food is almost entirely animal, so that the whole life of the Eskimo centers around the use of animal products. Thus, he dresses in skins, uses animal fat for fuel, and makes his implements of bone and ivory.

One of the most striking Eskimo characteristics is mechanical ingenuity. The harpoons, bows, tools, and other objects are often very ingenious inventions. They have also considerable artistic feeling as shown by their spirited carvings and etchings in ivory.

As compared with other peoples, the religious ideas and myths of the Eskimo are simple. Their chief spirit or god seems to be a woman called Sedna, who, while the mother of all things, is in particular the mother of the seals. According to the belief, this goddess is particularly sensitive and when offended is apt to be revengeful in that she will take away the seals and thus cause the people to starve. A particular feature of this belief is the idea that the anger of this goddess can be appeased by a public confession of misdeeds; consequently, the Eskimo community is frequently called together to hear the formal confessions of its members so that the anger of the goddess may not be invoked against them. This confession idea is one of the most characteristic traits of Eskimo culture and so far as we know is not found in any other part of the world.

As to the origin of the Eskimo, we cannot be certain. From their distribution and peculiarities it seems that the Eskimo culture as we now know it took its present form in the vicinity of Hudson Bay, but obviously the people and the first Eskimo culture did not originate there. Their remote origin seems to have been Asiatic since in appearance and bony structure they are a little more like Asiatics than Indian tribes. But so far no data have come to hand that would give the basis for a definite conclusion on this point,

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THE FRUITS OF SOLITUDE

FOR a man with poetry in his soul, "Stone walls do not a prison make, nor iron bars a cage." Though confined in solitude he will find ways to set his fancies free. An interesting example of literary endeavor, under adverse circumstances, is that of Jesse Pomeroy, "lifer" in the Charlestown (Mass.) Jail.

¶ Pomeroy is serving his forty-third year in prison. He was only 17 years old when he entered in 1876, after a criminal record extending over six years. He has made twelve vain attempts to escape. In the last eight years, however, decrepit and nearly blind, he has done little but pore over his Bible and his language books, hoping to add a little to his knowledge of seven tongues before his dimming eyes fail entirely.

Pomeroy has completed a book of poems, published by means of funds furnished by his schoolmates of fifty years ago, who have stood by him.

¶ "My years here have given me the solitude that is conducive to speculation," writes Pomeroy. "For many of those years my speculation was not on what I may call the higher things, the poetic phases of life. And then I met a man, a kindly, genial, great-hearted man, who helped to stimulate and guide my reflections. It was this help which, to a large degree, brought about my writing of poetry. The man was Father Murphy, the prison chaplain. My lack of real experience in life is a handicap, but I manage to keep up a good acquaintance with the outside world through the books and papers and magazines. And sometimes I can recall my boyhood memories."

¶ Jesse's first poem, "The Song of the Flying Machine," was written in June, 1915, when Bleriot first crossed the English Channel in his plane. Other poems in the book include "To Miss Katherine Wilson," written last year after a Scottish Knights entertainment, in which the dancing of Miss Wilson impressed Pomeroy, and "The Quiet Hour," dedicated to the new prison chapel.

¶ One of Pomeroy's best bits of prose is considered to be "The Philosophy of Life." It runs: "One of the most striking and influential forces in life is found in the company of books. Their mental food, together with reflection, mental, moral and spiritual, influences more than we may suspect. It influences our outward lives because, through the mind, our acts and words express our inmost thoughts. Whatever is or may be the environment of any life, if there is companionship of good books there is found a wealth of experience and enjoyment, the extent of which is limited only by one's capacity and, out of it, comes a mental expansion and a tendency to larger growth."

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